

facts and indications, we can only reiterate a sad "nothing" as we think of the fate which would have befallen us but for the interposing hand of Providence.

More than a month has elapsed since the enactment of this fearful deed of blood and suffering, and yet no proof can be adduced to show that our representative in Peking has attained even an approximately adequate conception of the magnitude of the crisis which has overtaken us. The only *positive* information we have is that the members of the U. S. Legation are rusticated "at the hills," enjoying in undisturbed tranquillity the countless charms of their summer retreat. Report speaks of them as "calm and grand" in deportment, and so philosophically superior to what is occurring about them that they receive with a smiling suspicion all our notices of this sad catastrophe as the fanciful narrations of an excited brain. And what wonder, when we remember that their official adviser, our consular agent at Tientsin, is an alien whose *interests* are wholly with the Chinese Government, in whose employ he receives about \$5,000 per annum?

"The Chinese Government," say they, "is most amicably disposed towards the treaty powers, and is ready to compensate fully those injured by the recent outrages." Indeed, in reading our recent advices from the capital, we are driven to the conclusion that some of the members of the *corps diplomatique* desire nothing more earnestly than that we cheerfully grant the pardon of these awful crimes by the reception of "hush-money" from these grievously criminal offenders. They would have us gloss over the fact that great and honorable nations have been grossly insulted by brutal acts, accredited only to uncivilized and barbarous tribes, and view as a matter of secondary importance the butchery of their unoffending representatives, because, forsooth, *we* escaped the fate intended for us. And they ask that we will precipitately settle this nefarious business by receiving gratefully the money by which they would buy the privilege of once more, ere long, imbruing their hands in innocent blood. They invite us to complicity in a compromise as dishonorable and dangerous in its character as the late massacre was perfidious and murderous.

That the above is not overdrawn may be gathered from the following facts:

The foreign ministers were informed that, for a considerable period previous to the fatal day, the anti-foreign feeling in Tientsin and the surrounding country had been deepening and intensifying; that it had been increasingly manifested in the conduct of the official classes; and that, in manifold and specious ways, it was gradually permeating all classes of society. The same facts were often referred to by those resident in Peking. The expulsion of the hated foreigner was known to be matter of common desire and expectation.

It was known to them that this general feeling throughout China had found expression, during the last three or four years, in a series of attacks on foreigners, all emanating from the same sources, aiming at the same end, and, in degree, following an ascending scale of gradation; and that innocent blood of a preceding year remained still unavenged. They were at last informed that the climax had been reached in fearful deeds of violence and blood. The terrible events of that never-to-be-forgotten day were minutely described to them, and of the dire results they were fully apprised. They were told that a score of foreigners—the most of whom were unoffending, delicate women—were horribly murdered in broad daylight—that they were subjected to the most cruel barbarities that fiendish ingenuity could invent; that, when death had at last ended their sufferings, their remains were treated with every possible indignity—haggled, cut in pieces, and cast some into the water and some into the flames. They were told how the corpses were rescued from the river at the foreign settlement, hacked, mutilated, almost beyond recognition—such spectacles of ghastly horror that the stoutest hearts, in gazing, were terror-stricken and bowed down in grief.

They were told that when the coffins sent by the mandarins, and said to contain the bodies of the Sisters of Charity, were opened, there were found only a few ashes and a melancholy collection of charred bones. They know that several score of natives, Christians and others in foreign employ, were robbed, beaten, tortured, and not a few murdered, for no other crime but that of connection with us. They have been informed that many buildings in more than a dozen localities—some of them imposing structures erected at great cost, others the houses of Christians and friendly natives—were looted, torn in pieces, or consigned to the flames.

They have had ample information of the fact that this event was not the result of a sudden outburst of popular feeling, but has been a matter of gradual and extensive preparation. They have been distinctly ac-

quainted with the fact that this movement was openly directed against all foreigners without distinction, and that the plan, as related to us, was not abandoned, but only delayed in execution. Of greater importance than all this, an overwhelming amount of incontestable evidence has been laid before them, criminating many native officials in these savage proceedings, and fully confirming the opinion of many thoughtful men, that this massacre is only a part of a matured determination and gigantic plan to overthrow all the foundations on which foreign intercourse with China is based. Increasing and convincing proofs of this are daily becoming manifest here, and reaching us from other places.

That such an event was soon to occur, and was known many hundreds of *li* from here before it actually took place—even to the day and general plan—has been amply set before them. Many facts of minor importance have also been brought to their notice, all bearing, in their connections, but one interpretation. Yet with all this astounding and incontrovertible evidence of the barbarous violation of treaty rights in the murder of many innocent victims and the destruction of much valuable property; knowing that there is no decrease of excitement, but a continuous demand on the part of thousands of the infatuated people for the complete extermination of the hated "barbarian;" that warlike preparations are being pushed forward as rapidly as possible; and that, to the present time, not an arrest has been made; knowing that if such a calamity had befallen Chinese subjects not connected with foreigners, hundreds of heads would have paid the penalty in less than a week's time, and that yet, in *this* instance, only promises have been made—with all this knowledge in possession, yet the evidence collected by those on the spot is treated with a scepticism bordering on disdain. Only a glimpse can be had of their policy in such utterances as these: "The Chinese are sorry—they are ready to pay indemnity; prepare your claims—the sooner settled, the better for all concerned—we are not politically involved—exercise control—excitement will soon pass by—be patient—*don't* excite THEM"—only this, and nothing more.

Some may think this an overdrawn picture; but I assert it to be given on credible evidence. It is substantiated by documents in our possession; it is borne out by competent judges in the capital; it is proved by the demand already made on Tientsin residents to prepare estimates of losses sustained, in order to the immediate payment by the Chinese Government. And all this, while the villains—who tore down our chapels, searched in them for the missionaries with avowed intent to kill them; beat and killed the native Christians; cut in pieces foreign officials, and cut off the breasts, run spears *up* through, and ripped open the bodies of innocent and defenceless women—are still running at large, vaunting their blood-stained booty, boasting of their valor in perpetrating these diabolical deeds of crime and shame, and stirring up the people to commit further outrages.

S. A.

ANOTHER NOSTRADAMUS.

TO THE EDITOR OF THE NATION:

SIR: The arithmetical and prophetic calculations in reference to Louis Philippe and Louis Napoleon, which you have copied from the newspapers, are interesting and truly very odd. It is a pity, therefore, that they fail so materially as to be based upon the mistake of a year in the case of Napoleon III. Here are other additions which, taken out of the *Almanac de Gotha*, are all correct:

Napoleon III. was proclaimed Emperor December, 1852, and dethroned September, 1870. He reigned, then, 17 years. Now, he was born in 1808, and $1+8+0+8$ is 17 years. He was married and crowned in 1853, and $1+8+5+3$ is 17 years. Eugenie was born in 1826, was crowned in 1853, and reigned 17 years. Now, $1+8+2+6=17$ years, and $1+8+5+3$ is 17 years. Again, Louis Napoleon was made President in 1848, December 2, and expelled September 5, 1870. He was, then, in power 21 years. Add $1+8+4+8=21$ years. He was raised to royalty from ordinary rank in 1852, and driven out of it again in 1870. And $1+8+5+2=1+8+7+0$. Or, again, his father died in 1846, his mother in 1837, and $1+8+4+6=1+8+3+7$. So himself and wife were born 1808 and 1826, and $1+8+0+8=1+8+2+6$.

A. N.

Notes.

LITERARY.

AFTER a revival lasting nearly three years, *Putnam's Magazine*, it is announced, will shortly be merged in the transformed *Hours at Home*,

known as *Scribner's Monthly*. The news is doubtless a surprise to the public, but the magazine's want of support has for some time been privately conjectured. Its disappearance for a second, and, we presume, the last time, will be regretted by many, including not only those whose favorite it was but those who, without giving it a high rank among other periodicals, nevertheless wished it well; by none more than those ingenious gentlemen of letters, whom the multiplicity of magazines has made a remarkable phenomenon, who "board round," as it were—now appearing in an article in the *Atlantic*, next month in *Lippincott's*, again in the *Galaxy*, by turns in all the rest, and not seldom simultaneously in two or three. The reviewer whose monthly task it is monthly to read all the magazines is the only person, perhaps, who is delighted at the cutting off of any one of them. As for the publishers, Messrs. G. P. Putnam & Sons, they at least return to their main business with one less care than formerly. Their fall announcements we noted last week. Some foreign agencies which they have undertaken remain to be mentioned: first, of the new periodical called "Art," published by Sampson Low, and embellished with photographs of a high order; and next, of two series of art publications, from, we believe, the same English house, viz., autotype reproductions of drawings by the great masters preserved in English collections, and "oleographs"—i. e., fac-simile reproductions in color in a style quite superior to the best results of chromolithography. Of the two last we shall probably have occasion to speak more particularly hereafter.—Messrs. Baker, Voorhis & Co. announce a number of law publications, of which we cite two as not wholly of a technical character: "A Comparison of the Common and Civil Law Systems as embraced in the Jurisprudence of the United States," by Judge William Archer Cocke; and the "Law of Insanity," being a digest with the leading cases in full, by John J. Elwell, M.D.—Messrs. Macmillan & Co. add to their announcements "The Iliad of the East," which is a translation of legends selected from Valmiki's "Ramayana;" Julia Wedgwood's "John Wesley, and the Religious Revival of the Eighteenth Century;" "The Beginnings of Life"—including an account of the present state of the spontaneous generation question—by H. C. Bastian; "A Treatise on Magnetism," by the Astronomer-Royal, Airy; "Fine Art: A Sketch of its History, Theory, Practice, and Application to Industry"—lectures delivered at Cambridge University—by Sir M. Digby Wyatt; a revised and enlarged edition of Mr. James Bryce's "Holy Roman Empire;" a Life, by Mr. W. D. Christie, of the First Earl of Shaftesbury, for which the materials are new papers from the French archives and others in the possession of the present Earl.

—The *Hearth and Home*, an illustrated journal of family reading, from which politics and controversial religion are excluded, and to which its editor, Mr. Donald G. Mitchell, has given a pretty decided horticultural and agricultural and landscape-gardening bias, was founded some year or two ago by Mr. S. M. Pettengill, the well-known advertising agent. We believe it has had very fair success in all ways. It now changes hands, having been bought by Messrs. Orange Judd & Co., the publishers of the *American Agriculturist*, whose name has for many years been a household word in almost every American farm-house. Doubtless, *Hearth and Home* will now be made a little more agricultural still; but it will not cease to deal, after its own fashion, with the right conduct of life inside the farm-house as well as outside. It will still have recipes for the housekeeper; riddles and stories for boys and girls; stories, essays, and poetry for young ladies; and a "News Supplement" for the head of the house, and, in general, will be, as it has been, a very good journal for home reading as home reading goes in this country of newspapers. *Hearth and Home* will not be merged in the *American Agriculturist*, but will remain entirely distinct.

—The library of the late Jared Sparks, biographer of Washington, Franklin, and many other of our worthies, is to be sold during the coming winter. It is said to be an excellent working library for an American historian, very rich in works on the Revolution, well supplied with State histories and early State laws, and containing not a few of the rarities of our early history, which, nowadays, fall to the lot only of the rich collector. It would be a good nucleus for a new college or city library; and we do not see why Americans should always go to Germany to buy libraries in the lump, and permit collections made here, and, of course, much better adapted to our wants, to be dispersed by auction. Mr. Sparks's historical MSS., consisting chiefly of copies made at the London State Paper Office, at Paris, Salamanca, and elsewhere, which are especially valuable in relation to the Spanish colonies, were deposited in the library of Harvard College some years ago.

—The number of rich men who return their accumulated wealth, by

their wills, to the public, would appear to be unmistakably on the increase. The bequest of the late Mr. John Simmons, of Boston, is remarkable not only for its munificence—it amounts to nearly two millions of dollars—but for the direction which it has taken. The Simmons Female College to be endowed by it is not an addition to the perhaps too numerous small institutions of learning similarly founded, but has an entirely original purpose: to teach "medicine, music, drawing, designing, telegraphy, and other branches of art, science, and industry best calculated to enable the scholars to acquire an independent livelihood." It is curious to note the circumstances which led the testator to conceive of this form of benefaction, and to devote to the realization of it the last sixteen years of his life, during which, retired from active business, he invested his fortune in real estate, and built those elegant stores and residences which are, of themselves, an evidence of public spirit, and among the finest by which Boston is adorned. Mr. Simmons was a native of Rhode Island, in the last century, but removed early to Boston, where he subsequently became the pioneer dealer in ready-made clothing, a business in which the city continues pre-eminent. As a manufacturer of these goods, says a writer in the *Boston Advertiser*, he naturally had a wide and painful experience of the needs and incapacity of workingwomen—of needlewomen especially—and his charitable feeling for them doubtless prompted him to devise the remedy which has just been revealed to the public. It will be tried most appropriately in a State notorious for having a surplus of women.

—Very likely, by the time the fund has sufficiently accumulated to warrant starting this college, instruction in medicine, at least except in the rudiments of anatomy and physiology and botany and chemistry, will be so easily obtainable by women at professional schools, as to make it scarcely advisable for the college to compete with them. And probably some other branches will be as well provided for elsewhere. On the other hand, we may trust that the common-school education will have so much improved as to send a higher grade of pupils to the college than it could now muster if instituted at once. In art instruction particularly, it is clear great progress will have been made. Last May the Massachusetts Legislature passed an act requiring every town of more than ten thousand inhabitants to furnish free instruction in industrial or mechanical drawing to persons over fifteen years of age, either in day or evening schools. Boston proposes not only to fulfil those requirements, but to elevate the standard of instruction in drawing in every grade of school, and to import an instructor from England for the express purpose of training the teachers in this branch, Mr. Charles C. Perkins having generously offered to procure the necessary models, such as are supplied to Art Schools from South Kensington, and to give them to the School Committee. A hall in the new Girls' High and Normal School has been, by private liberality also, set apart for the exhibition of casts and photographs illustrative of ancient art. Casts to the value of \$1,087 have been subscribed for, chiefly by the ladies of Boston, and are expected to arrive shortly. They embrace the frieze of the Parthenon, and a number of mythological and portrait statues, busts, bas-reliefs, etc., etc.

—Professor Whitney's "German Reader" appeared originally without its notes and vocabulary, which fill a supplementary volume. The publishers, however, have now put reading matter, notes, and vocabulary together in a single volume, which intending purchasers will find handier than the other form of the work. We speak of it here as containing, in the vocabulary, one of the best pieces of lexicographical work of its kind that need be desired. Makers of vocabularies, and printers of them after they are made, may both study it with profit for its clearness to the mind of the student and its clearness to the eye of the examiner. Six kinds of type are used. First there is the large German type, in which appears the word to be translated. There is the English type, in which appears the word of translation. There is, however, in case the German word to be translated and the English word translating it be from the same root, a small-capital type used in the words of translation. But again, in case the German word and the English be derived from different roots, but yet are the same in composition, then there is used still a different English type. We have not in our fonts types with which to give with exactness the appearance of the vocabulary, for which, indeed, types were expressly cast; but the reader will understand this last-mentioned point when we say that the English rendering of "mitleid" being "compassion," "sympathy," and the composition of all these words being the same, while yet there is not identity of roots, the fact of this like use of different materials the vocabulary indicates by a type different from any used for its

other purposes. Finally, there is some italic type and some smaller German. The execution thus admirable in its technically typographical aspect is also, as is evident, helpful to the eye of one using the vocabulary, and, of course, the learner reaps benefit from the philological thoroughness and the insistence upon certain philological points to which all this typographical skillfulness helps to give expression. We should add that references to the author's grammar are frequent.

—The *Christian Union*, criticising what we said recently about Prussian culture, acknowledges that it is all true; but maintained that the end achieved by the Prussians—that of making good soldiers, scholars, artists, and philosophers—is after all (comparatively) a poor one; that the truly "successful man is he whose first aim is not to gratify himself, but to serve others, who lives as in God's sight." With this we heartily agree; but after taking as good a survey as our means will permit of the other nations of the earth, we have no hesitation in declaring our belief that there is in Prussia on the whole as "much living for others," as "much purity in body and soul," and as much practical recognition of the Divine government of the world, as in any other country. If the *Christian Union* finds reason to be satisfied with the spirituality of life amongst the mass of people either in the United States or in England—we mention these as the two countries whose moral condition it probably puts above that of Prussia on religious grounds—all we can say is that its mode of measuring these things must be different from ours. We are far from holding Prussia up to view as a perfect national organization; but we have no hesitation in assuring American Christians that its culture wouldn't do them any harm; and that, if they try it, they will find themselves as acceptable as ever in the eyes of the Almighty. It is often very amusing to find what a dread of "culture" there is among some reformers and politicians. One would think sometimes, to hear them talk, that no real purity of character or earnestness of life was to be attained except by keeping as ignorant and uncouth as possible—that is, that the more of a brute or a savage you were, the nearer you were to God. Yet the difference between the eleventh century and the nineteenth, and between the New England farmer and the Irish peasant, is simply one of culture. And it is hard to see what force the *Christian Union's* objections to the Prussians can have, unless it means us to draw the conclusion that it is their culture which prevents them from attaining the true end of existence. This argument would, however, prove a little too much, for it would prove that the more civilized man grows, the less likely he is to exhibit the highest type of character—a position which the *Union* will hardly take up. The ordinary reformer's and religious man's horror of "culture" indeed differs only in degree from the Pope's, and is based on equal forgetfulness of the fact that men of culture differ from others simply in being more civilized—that is, in having got a little further along the road on which the best portion of the human race is painfully toiling.

—The *Woman's Journal* says it has "private reasons" for believing that Florence Nightingale is the writer of the letter which recently appeared in the *Nation* on the Englishwomen and the "Contagious Diseases Acts." An ordinary guess at the authorship we should let go for what it was worth, but the mention of "private reasons" makes it proper to say that the *Woman's Journal* is mistaken. Miss Nightingale did not write the letter in question.

—One of the most striking and instructive portions of Maine's treatise on "Ancient Law" is that in which the author, after pointing out the wide prevalence of patriarchal institutions in primitive times, proceeds to show "that it is more than likely that joint-ownership, and not separate ownership, is the really archaic institution." He draws his proofs from the village communities of India, Russia, and the Danubian provinces, in which the patriarchal character is clearly distinguishable in different degrees of completeness. These views have been further supported by the discovery of analogous institutions in other communities, and one is interested to find the latest piece of evidence brought to light in regard to Mr. Maine's own country. It is a learned German that has detected an order of things which English students appear to have overlooked. A late number of Sybel's *Historische Zeitschrift* contains a review of a monograph by Nasse—"Ueber die mittelalterliche Feldgemeinschaft, etc., in England"—which proves the existence of a village community in early times, lacking, it is true, the patriarchal elements, which it may be supposed to have outgrown. "It is still possible to reconstruct a complete picture of the dwelling and court-yard, with little grass-plot fenced in near by, of arable land and meadow, in separate possession, it is true, but with common rules of management (*Benutzung*), and of the common pasture-land." When

manors were formed, even after the Norman conquest, they were forced by the nature of things to adapt themselves to the village system, and even to form a part of it; and it was not until the time of the Tudors that the system was outgrown—although even to this day it has not wholly disappeared. It would be worth while to examine how far the early settlers in this country were influenced by the traditions and surviving remnants of this system, and how far, on the other hand, similar causes led to similar results. For the first colonists of New England had a free field before them, like the Saxon conquerors of Britain; and many points in the early land-tenure of New England are strikingly like those described in this article. When a town was organized, the process was that "the General Court granted a tract of land to a company of persons. . . . The land was held at first by the company as property in common" (Palfrey, ii. p. 13). This company of proprietors then proceeded to divide the lands by assigning first house-lots (in Marlborough varying from fifteen to fifty acres), then tracts of meadow-land, and in some cases "mineral land," that is, where bog-iron ore was found. Pasture and wood-land remained in common, as the property of the company. New persons admitted as freemen would appear for a time to have become members of the company; but a law of the General Court, in 1660, provided "that hereafter no cottage or dwelling-place shall be admitted to the privilege of commonage for wood, timber, or herbage, or any other the privileges that lye in any towne or peculiar, but such as are already in being, or hereafter shall be erected by consent of the towne." From this time the "commoners" appear as a kind of aristocracy among the inhabitants. Sometimes new members were admitted by special vote, and the commons were gradually divided up. The right of the proprietors to do this was challenged sometimes by the non-proprietors (as in Woburn, in 1741); but was maintained by the law of 1660. In Ipswich, the rights of the commoners continued in existence until after the Revolutionary war, when (in 1788) they granted their rights to the town for the purpose of helping to pay the debts of the town.

—Few persons not librarians will get any notion from them, the faculty of attaching any definite value to large numbers being a rare one; but these figures about the British Museum will interest some of our readers. Besides, we doubt if there are many ways in which a man who writes can be of more service in our day and country than he can be by calling attention, as often as possible, to the existence elsewhere of the great libraries, the makers and furnishers of scholars and students, which as yet we lack. Last year there were added to the Museum's library 32,013 volumes and pamphlets, 26,331 parts of volumes or separate numbers of serials and works in progress, 2,582 pieces of music, 1,181 complete files of newspapers, and 5,783 "sundries"—making in all nearly 68,000 articles added to the treasures of this great institution. On an average, there were each day in the reading-rooms 356 students, each consulting 13 books during his visits. The total number of readers was 103,884, and the number of visitors to the general collections was 460,635.

—In spite of the restrictions imposed upon correspondents, the large number of men of ability representing the British press at or near the seat of war cannot but succeed in making some very good and interesting reading. In letters in the *Times*, the *News*, and the *Pall Mall Gazette*, there has been a good deal of really excellent writing—work as effective and nearly as well done as if the man writing had been carefully finishing a chapter of a novel, or elaborating an essay which he was to acknowledge as his, and on which he intended to abide judgment. We might, if it were worth while, quote a good many proofs of the truth of this statement, which was suggested at the moment by a *News* correspondent's description of the rendering of the "Marseillaise" by the somewhat celebrated Mademoiselle Agar. Those who have heard the most declamatory of national songs, delivered with proper energy of leg and arm gesticulation by a good Frenchman, will understand how decidedly exciting Mlle. Agar's performance must be—especially when some thousands of Frenchmen in a state of patriotic exaltation unite to give the chorus. Mlle. Agar is an actress, with a reasonably good voice, which she knows how to manage, and with a person which serves her fairly well upon the stage, and excellently for her new rôle of embodying the genius of France when France is full of tigerish energy. As she comes forward, the spectator notices that her bare arms are muscular and well shaped; her hair hangs loose, and is black in color; her forehead is low and broad; her eyes are full of excited light; she is clothed in a white dress or robe, which allows the free play of her figure, none of whose movements is concealed.

She advances in a half-crouching attitude, suggesting the movement of the tiger, and her voice, as she begins, is suppressed and hoarse as though she were choking with rage and passion. When her chant commences, says the correspondent, she reminds one of a Brocken witch murmuring an evil incantation. As she goes on, every line is dwelt upon with an exaggerated emphasis, which, however, does not produce the effect of grotesqueness, because the vast assemblage listens with terrible and oppressive earnestness to every word, and almost to every syllable. When the climax is reached the tricolor is unfurled, mademoiselle kneels down, the audience rises, and the chorus is sung by everybody. As one reads this description, one thinks of the Spartan phalanxes advancing

"to the Dorian mood
Of flutes and soft recorders;"

and thinks also of the character of the air of the song now heard whenever Germans get together—

"Was ist des Deutschen Vaterland?"

It is at first almost plaintive, and never makes a nearer approach to the rage and exhausting fury of the "Marseillaise" than in being, as it goes on, firm and valiant music—

"such as raised
To height of noblest temper heroes old
Arming to battle; and instead of rage
Deliberate valor breathed."

In fact, the German patriotic poetry, as has been well observed, is far oftener tender, pathetic, domestic, and romantic than it is warlike or military; and furious or cruel it never is.

—Students, and teachers also, we may say, of the French language will find a desideratum in M. Auguste Brachet's "Dictionnaire étymologique de la Langue française," to which M. Egger, of the Institute, supplies a preface (Paris: Hetzel.) The work is divided into two parts. The introduction states, concisely and methodically, the principles of French etymology, and the vocabulary, which contains nearly all the words in the Academy's dictionary, indicates the certain or probable derivation of each. Doubtful etymologies are supported by adducing the laws of phonetic changes, with illustrative examples. Where a number of words exhibit the same transformation, it is fully explained in the first instance that arises, to which afterwards a simple reference suffices. Such a dictionary enables a most instructive and fascinating comparison to be instituted between the Latin, French, and English languages, and ought to make the way smooth for learning all three together, not to speak of the philological training by which one may easily become a more general linguist.

THE SECOND EMPIRE IN ITS BLOOM.*

WE have given our readers a brief review of the first volume of Taxile Delord's "History of the Second Empire," warmly recommending this work to their attention. On perusing the second volume, we not only find no reason to retract our favorable opinion of that comprehensive production, but, on the contrary, are impelled to declare it the most valuable as well as the most interesting contribution to the history of our times which has come under our notice. Unaffected and unadorned, and everywhere displaying a most amiable candor and independence of judgment, it presents us with a precise and detailed account of the doings and workings of the neo-Napoleonic Empire, and a lively and comprehensive picture of the political and social life of France under it. It generalizes little, philosophizes little, and neither exhorts nor perorates; but it gives such an abundance of incontrovertible facts from which generalizations and lessons for the future can be drawn, and gives them so well grouped and so well illumined, that the reader cannot fail to form the most important conclusions concerning the past and the future. And those conclusions cannot vary much from the following: The Second Empire has been the sum of all villainy; if continued as it was in its palmyest period, it must eat the vitals out of the French nation and render it a reproach to mankind.

Such is the richness of matter contained in the second volume that it would by far exceed the limits of a review in this paper merely to specify all the topics which would be of interest even to a non-French reader. Briefly, however, we must mention the most interesting: the *agiotage* fever, with its effects on society, industry, and commerce; the rise of prices and rents, and the advent of M. Haussmann; "Caesarian

Paris" with its "courtesans and bankers;" the baptism of the Prince Imperial, and the presentation by the Pope of a golden rose to the Empress; the Senate chastised by an *avertissement* for a slight fit of independence; debates on the Law of Regency; persecutions of the republicans; proscriptions and dungeons in the departments; the horrors of deportation; the funerals of Armand Marrast and Lamennais; conspiracies, infernal machines, and attempted assassinations of the Emperor; the execution of Pianori; royalist manoeuvres; activity and decline of legitimism; Berryer and others at work for the Comte de Chambord; defection of Larochejacquelein; futile attempts to bring about a fusion of Orleanism and legitimism; meeting of Chambord and the Duc de Nemours at Vienna; the decadence and debasement of journalism; the cheap press, the feuilleton, and the advertisements; the gagging and falsification of public opinion; subsidization and semi-officialism; journalistic metamorphoses operated by De Morny, Véron, Mirès, Émile de Girardin, and others; transmutations of the religious press; the church in active league with Bonapartism; a crusade against philosophy; the Archbishop of Paris, Sibour, humbled by the Ultramontanes under the lead of Veuillot; coronation of Napoleon III.; proclamation of the dogma of Immaculate Conception; the revival of miracles; superstition fostered by the Government; opposition of the Academy; reception, as members, of Montalembert, Dupanloup, Berryer, and De Broglie; Imperial measures to curb the Academy, to reform the University, and to curtail higher instruction; opposition of the salons; Sainte-Beuve, Mérimée, and Gautier surrendering to the Empire; assassination of the Archbishop of Paris; legislation concerning commerce, banking, and railroads; deaths of Béranger and General Cavaignac; attempt and death of Orsini; a new reign of terror under General Espinas, as Minister of the Interior; fresh deportations; election of Jules Favre and Picard; opposition of Montalembert; the Italian war of 1859; the proscribed in Belgium, England, Switzerland, and Spain; granting of a partial amnesty; loosening of the dictatorial sway. With the opening of the year 1860 the second volume closes, and the third will probably bring us both the decline and the fall of the Second Empire.

Of the thirteen chapters into which the second volume is divided, none is more interesting than the one devoted to "Journalism," though the two following, which treat of "The Clergy" and of "The Academy, the University, and Literature," are hardly of less merit. The characters, practices, and juggler-like mutations of some of the principal representatives and managers of the press are depicted in most curious traits. The history of almost all Parisian organs of importance is sketched. But the history of no other organ is so characteristic of the baser sides of the period as that of the *Univers*, the chief Ultramontane journal, and no man who ever wielded the journalist's pen in Paris—not excluding even Véron, the Cassagnacs, and De la Guéronnière—has shown himself under more repulsive chameleon colors than its leading editor, Louis Veuillot. To trace the changing course of the *Univers* during the Revolution of 1848 and a number of subsequent years—a course which, throughout that period, ran parallel with that of the *Constitutionnel* and a number of other non-clerical journals, ultimately the main propagators of Bonapartism—is to show the depth of self-degradation of which journalistic demagogism is capable. *Ab uno disce omnes.*

In February, 1848, the *Univers*, ultra-conservative though it had been, hailed with shouts of delight the downfall of monarchy in France. "Immoral under Louis XIV.," these were its words, "scandalous under Louis XV., despotic under Napoleon, unintelligent till 1830, astute—to say no more—till 1848—monarchy succumbs under the weight of its faults." The *Univers* was not satisfied with the republic in France, it preached universal republicanism. That pious Catholic paper mocked at Catholic Austria, the last crumbling prop of royalism, and accused bigoted Ferdinand II. of Naples of attempting to introduce the pest into Sicily. After the bloody conflict of June, it mourned with the republicans, and only expressed a fear "lest liberty should be made to expiate the crimes of faction." The socialists, it charitably believed, had been led into error by purely Christian impulses. It advocated the spending of some millions by the state for the purpose of trying by practical experiments the value of some of the communistic theories; "France is generous, she pays willingly for the glory and folly of her children." The right of instruction it said was, under certain circumstances, "the most sacred of duties;" every illiberal principle it branded as "anti-Christian;" the refusal of the freedom of the press it considered "a scandal;" free association and freedom of conscience were its "rallying words." It demanded free worship for all dissident sects no less than for Catholics. Democracy, to

* "Histoire du Second Empire. Par Taxile Delord." Vol. II. Paris: 1870.